

Faisla Haft Masla
by
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Chapter 1: Preface

Alhamdo lilahay nahamdo wa nastaeno wa nastaghfaro wa nomino behee wala tawakalo wa naooz billahay min sharoor-e-un fosayna wamin saeyat-e-amalayna min yohdi Allah fala mudil lahoo wa min yohdil lalah fala hadi alla wa nashhado an lailaha il Allah wahda hoo la sharik ala hoo wa nashhado ana sayedna wa maulana Mohammad an abda hoo wa Rasulo (Sallal laahu alaihi wasallam).

I, Imdad Ullah, Hanafi, Muhajir Makki, Allah's humble servant wish to emphasise to all Muslims in general and my associates in particular that the unity amongst us Muslims is the real key for our worldly progress and for getting the Divinely Blessings. Unfortunately, certain Religious matters have become a bone of contention among the Muslim ummah these days. This is resulting in Muslim scholars wasting their precious time and energy on the one hand and the detonation of Deen of the Muslim Ummah on the other hand. But in actual fact, in most of these so called controversial matters, the differences lie not in the essence but only in the wording and expression.

Being desperately concerned at the frustration these matters have caused to my associates in particular and to our Muslim ummah in general, I deeply felt the need to write and publish a booklet concerning these matters with a firm hope that the present prevailing arguments and controversies will come to an end. Though at present there are many controversial matters but I have picked up only those in which my associates differ. There are two reasons for this. Firstly, the controversial matters are so numerous that it is difficult to cover them all and that there is least likelihood that my explanation will be accepted by scholars other than my associates. Secondly, the differences among my associates are only in a few matters and there is every likelihood that my point of view will be accepted by my associates.

The matters in which my associates mostly argue are only seven, five of which involve Islamic practices while the other two come under belief. The order of preference in which these matters are being discussed is based upon their level of controversy. I have also mentioned the righteous practice and my practice in these disputed matters. I pray to Allah Almighty that this attempt of mine becomes the tool in eradicating the controversies and quarrels among Muslims. Furthermore, persons other than my associates who also accept it and benefit from it, are requested to pray for me. I also wish to mention that nobody should waste energies in publishing answers refuting my deliberations because I do not want to enter into any dialogue whatsoever.

Chapter 2 : Maulood Un Nabi (Sallal laahu alaihi wasallam)

There is no controversy that the Dhikr (remembrance) of the birth of the Pride of Adam and the best of Allah's creation (*Sallal laahu alaihi wasallam*) is a means of Allah's Blessings and Good Tidings, both in this world and in the world hereafter. The disputes, however, are about fixing of date and time and celebrating in a special manner, under some restrictions, the prominent being the *Aqama* (standing position) during *Salaam*. Some scholars forbid this practice on the basis of the Tradition "*kulo bidah*

dalala" (*Sahih Muslim, Abwab-ul-Juma*) i.e., "every innovation is wrong". But most of the scholars, however allow it on the grounds of great blessings and honour that the Dhikr brings to us. In actual fact and in every fairness bidah applies only if something alien is introduced in the Deen as is apparent from the following Tradition "*Mun ahdasa fi amrena haza ma laisa minho fahowa radan*" (*Sahih Bukhari, Kitab ul Sulhah*) i.e., introducing something new in Deen which is not part of the Deen is not acceptable. Thus if a believer considers that his primary aim, the Dhikr of the Holy Prophet (*Sallal laahu alaihi wasallam*) with respect is Ibadah and means of Allah's blessings while the conditions are only optional and not obligatory which he follows due to certain interpretations, then this will be far from innovation. If a believer considers that the Dhikr of the Holy Prophet (*Sallal laahu alaihi wasallam*) with respect is Ibadah and that he can do it at any time though he fixes some time and date like 12th Rabi'ul-awwal due to certain reasons, conveniences or interpretations lest he forgets and misses this (Blessed Dhikr), then there is nothing wrong with it. Talking of interpretations, there are so many of them and that they vary from situation to situation. If one is not aware of them all, one should follow those scholars who have the knowledge of the way the earlier believers would have done in these matters. The specific spiritual practices, meditation, the establishments of schools and Darghas are result of these interpretations. However, if a believer considers all the things discussed above as obligatory (like Salaat and Fasting), then these become innovation. Thus for example if anyone believes that there will be no Divinely blessings if Maulood is not performed on a fixed date or in a position other than Aqama or perfumes and food are not made available at the occasion, then such a belief is certainly wrong because it amounts to exceeding the limits of the Shariah. Similarly considering any Mubah (good action permissible in Shariah) as Haram (sin) is also wrong and amounts to exceeding the bounds of Shariah. In both these cases, considering a Mubah as Wajib (necessary) or Haram will amount to exceeding the limits of Shariah and are wrong. If one does not consider these things as Wajib from the Shariah point of view but follows them because there are certain blessings associated with them and certain desired effects are not attained without adhering to them, then there is no justification to call them Bidah. For example there are certain actions which only produce specific effects and results when performed in standing posture only and that these effects are not possible in sitting posture. The reason for such a belief is based upon the Kashf (inspiration) or Ilham (revelation) of the initiator of that action. In the same way, based upon one's own experience or on the evidence of the person blessed with spiritual knowledge and Divinely wisdom, if one considers that special effects would not be possible except carrying them out in special conditions like the standing posture, one cannot be accused of Bidah. Belief is something hidden and cannot be known unless asked about it. It is, therefore not right to doubt anybody's Iman from merely seeing some of the outward signs of his actions.

Some people, however criticize those who do not stand up during Maulood. Such criticism is not right because from Shariah's point of view, standing position is not Wajib. According to Muslim Jurists even a Mustahhab (likeable action) becomes Masiat (disobedience or bad tidings) when insisted upon. One should insist only on the Wajib and not on optional actions. But to regard such a critic as the supporter of Qiyam from Shariah point of view is also not right. There are so many reasons on which this criticism could be based. It could be on the grounds of beliefs, customs or habits, which could be religious or otherwise. Sometimes a critic, rightly or wrongly, directs his criticism on an activity, which in his opinion is a symbol of a non-believer's community. Thus if a holy person comes to a meeting and everyone stands up in respect except one person, the later is criticised not because he has contravened any Wajib of Shariah but on the grounds that he has acted against the Aadab (manners) of the Majlis (association). Another example is the custom prevalent in Indo-Pak Sub-continent, of the distribution of sweetmeats at the completion of Holy Quran at the end of Tarawih during Ramadhan. Those who do not distribute sweetmeats at such occasions will be criticised but this criticism is only on the grounds that a good custom was ignored. Sometime in the past saying, "Bahaq" was a symbol of Mutazila sect. If an ignorant person these days, finds someone calling Bahaq, accuses and criticizes the later for belonging to and for possessing the same beliefs as Mutazila will be committing a great mistake. It is therefore apparent that simply on the basis of an action, we cannot regard the critic to be believing in that action as Wajib. If, however, we assume that someone in the community believes that such an action is obligatory or Wajib, it will be Bidah for that specific person only. It will still be permissible and likeable action for those who do not believe this way. Another example is of Rujat-e-Qahqary*. If anybody considers Rujat-e-Qahqary as likeable action though not necessary (from Shariah point of view), it will be far from Bidah. On the basis of certain silly actions like reading of week Traditions or singing etc., of ignorant people in some meetings,

some scholars give a general verdict of Haram or Bidah on such meetings. This is not justified. If because of some speakers preaching week Traditions or due to the mixed assemblies of men and women trouble shoots out, all religious assemblies will not be banned. There is a well known saying "Do not burn your blanket because of one bug".

* [Rujat-e-Qahqary is walking back without turning one's back on the Holy Kaaba. Some people insist after Tawaf-e-Widah (farewell circumulation of the Kaaba), when walking away, one should not turn one's back to the Kaaba. They believe it is a great disrespect and therefore a sin. Though it is a wrong belief, yet anyone who hasn't got this belief but does it as a mark of respect only cannot be blamed to be doing an act of Bidah.]

To regard the belief that the Holy Prophet Muhammad (*Sallal laahu alaihi wasallam*) actually honours the meeting of Maulood by his presence, as Kufr or Shirk is exceeding the limits and is outrageous. This is possible both rationally and through recorded experiences. Actually it does happen on certain occasions. The doubt how the Prophet (*Sallal laahu alaihi wasallam*) could know about the Maulood meeting and how he could be present at many places at one time is very weak and baseless doubt. These things are insignificant before the vast Divinely Wisdom and Spiritual powers of the Holy Prophet (*Sallal laahu alaihi wasallam*) which are supported by right Traditions and proved by people of inspiration and revelations. Besides, nobody can doubt the powers of Allah Almighty who could lift all the veils so that the Prophet (*Sallal laahu alaihi wasallam*) can see everything while sitting in his own place. In fact, in every respect this is possible. This belief does not mean that Sayyidina Muhammad (*Sallal laahu alaihi wasallam*) possesses Ilm-e-Ghayb (Knowledge of Unseen) specific to Allah Almighty. One is said to have Ilm-e-Ghayb when such knowledge is specific and peculiar to one alone without being informed from the outside agency. This type of Ilm-e-Ghayb is characteristic of Allah Almighty alone. The knowledge given to someone else by Allah Almighty is, therefore not someone's personal knowledge but dependent on The Informer (Allah Almighty). This sort of knowledge is not only possible for the Allah's creations but there are prominent and famous instances of its occurrences, examples of which are Alqa (intuition), Kashf (inspiration) and Wahi (revelations). The belief in something possible cannot be regarded as Kufr or Shirk even if such a thing does not occur, though of course an evidence is necessary for its happening. If this evidence is available through one's own inspiration or is informed by "a person of inspiration", believing in such a thing is definitely allowed. However, without an evidence such a thing will be wrong and should be given up. But it cannot be regarded as Kufr or Shirk. This is a brief investigation of this Masla (issue).

So far as I am concerned, I, not only participate in the Maulood meetings but also hold them regularly every year as means of blessings and find pleasure and (spiritual) uplift in Qiyam. Since it is a controversial matter in which both the opposing factions have evidences from Shariah, though some of them are weak, the scholars should follow the line which they think is right on the basis of their evidences as is customary in such controversial matters. Nevertheless, they should neither hate nor look down on their opposing faction or call them Fasiq (corrupt) or Gumrah (deviator). They should, rather consider the differences in this matter like the differences of Hanafi and Shafi (jurisprudence). Moreover, both factions should meet and greet each other, communicate through letters and writings and keep up their love and co-operation with each other. They should refrain from debating and contradicting with each other. They should specially avoid involving indecent and evil people from the public since it is contrary to the dignity of a Muslim scholar. They should neither give fatwa (definite decision based on Shariah) nor sign or put their seal on any document relating to these matters since it is needless and useless. Furthermore, they should accommodate each other. Thus, if people who support Qiyam happen to be in the company of those who do not support Qiyam, it is better not to insist in holding Qiyam in that meeting. If, however, those who do not support Qiyam happen to be in the company of those who support Qiyam, the former should join the Qiyam. The aim should be to avoid any trouble erupting out. Any objectionable extremes practiced by some members of general public should be pointed out and advised to be given up. This is better done by those scholars who support and are involved in Qiyam and not by those scholars who oppose it. The later should not talk about it, rather should remain quiet. In brief do not oppose these things where these are in practice but do not invent them where these are not in practice. The case of

Hateem* is a good evidence in this matter. Those who support Qiyam should accommodate the opposing faction assuming that the latter's stand is based upon their own interpretation and on the grounds that the public can give up the extremities only when told to stop the activity. Similarly, those who oppose the Qiyam should accommodate the supporters of Qiyam assuming that the latter's stand is based upon their interpretations coupled by being overwhelmed with the love of the Holy Prophet (*Sallal laahu alaihi wasallam*) and that they give permission to other Muslims with good intentions. This should be the line of action of the scholars while the public in general should follow that scholar whom they consider pious and verifier. Nevertheless, they should not criticize people and in particular insult scholars from the opposing faction which amounts exceeding one's limits. Remember jealousy and backbiting destroy your good deeds and therefore refrain from these bad things. Do not let envy and hatred overtake you. (The general public is advised that) reading of books and magazines relating to these matters is Ulama's job and not yours because if you do, these will build up suspicions against the Ulama and worries for you in these matters.

The investigations and the line of action which has been discussed and commented as regards to the above matter are not specific to it only but are so useful that they can be rightly applied to most of the disputed matters because they are based upon the same principles. Put this to your mind, it will certainly benefit you.

* Hateem (Original inside portion of the Kaaba now left outside the building)

Chapter 3: The Prevalent Fatiha

This matter be dealt in the same way as the Maulood Sharif discussed in the previous chapter. In principles no faction denies sending blessings for the departed soul. Even in this matter, if anyone considers the blessings of Fatiha restricted to specific conditions as are prevalent these days or considers them necessary or obligatory, these cannot be permitted. However, if one does not consider them necessary but follows them only to make Fatiha convenient, there is no reason for any objection. In the same way many Muslim jurists have allowed specific Surahs to be recited in certain Salats like Salat-ul-Tahajad due to certain reasons and interpretations and these have been customary of many Mashaikhs. Pondering over how the prevalent Fatiha took the present shape, it appears that in the beginning the poor and destitute were fed with the intention in the heart to pass on its thawaab (blessings) to a certain soul. Afterwards, someone thought to express the intention in words as well just like in Salat the intentions in heart and in words were considered better for general public, though of course the intention in heart is quite enough, so it might have been thought that transferring the "Thawaab" in words publicly could be better. Then someone thought that the intention would be better concentrated, if food was put in front during "Dua" (supplication). Further, it might have been thought that reciting the Holy Quran at the occasion could enhance the chances of acceptance of the "Dua" because of two "Ibadas " being carried out together, i.e., getting two rewards from a single act. Consequently, short Surahs carrying big "Thawaab" started being recited. Realising that raising hands for Dua is Sunna, raising of hands for Dua at these occasions became a custom. Considering that serving of water with the food to the poor people is a great "Thawaab", provision of water at the occasion also became a habit. This is how the prevalent form of Fatiha took its shape. Regarding fixing of date, our experience tells us that fixing a date for an event reminds us and helps us to hold the event without fail otherwise we may not remember it for many years to come. Though there are so many reasons, excuses and interpretations for such things but I have mentioned only a few, the rest an intelligent person can follow. In addition, there are certain spiritual secrets involved in them. It can be therefore, concluded that there is no harm in adopting a certain form of Fatiha due to reasons mentioned above. If, however the general public exceeds the limits, it should be advised and corrected but there is no need to try to stop the actual event. If the general public commits excess in anything, it does not mean that the action of men of knowledge (Ulama) is wrong. "*Lana Amalayna walakum Amalakum*" (For us are our actions and for you are yours.)

Some people refer to Fatiha as "Tashba". Tashba [*an activity similar to a non-Muslim nation*] involves a very long discussion, though it is enough to understand that "Tashba" applies only when a certain custom

of a nation is so specific to it that any outsider who practices it either wonder strikes its community or is considered to be one of them. If, however such customs spread so widely in other nations that they become common in all, Tashba ceases to apply. Thus we see so many customs and habits of other nations have infiltrated in the Muslim Ummah that even the Ulama and "Dervish" (pious people) could not escape.

All such things are not considered bad. The case of "Taha'rat" (cleaning of the anus) by Ahle-Qaba is a testimony to this effect. If, however a custom has not become general internationally but is specific to an alien nation only, its following comes under "Tashba" which is not allowed. Therefore, the form of sending "Thawaab" prevalent these days is not specific to any one nation. Thus the "Ghyarwi Sharif of Ghaus-e-Azam, 10th, 20th, 40th days (Chehlum), quarterly and annual Fatihas, "Tosha" of Sheikh Ahmad Abdul Haq Rodlavi, "Shamani" of Hadhrat Bu Ali Shah Qalander, the "Halwa" on the "Night of Shab-e-Barat" and other means of passing Thawaab are based upon the same principles. My practice in these matters is that I do not follow the specific forms but do not criticise those who do. This matter be acted upon the way as been described in Milad Sharif, i.e., both the factions should live with each other in harmony without entering into arguments and discussions. They should not call each other Bid'atis or Wahhabis. They should stop the general public from following extremes and from fighting with each other.

Chapter 4: Urs and Sama

The word URS is derived from the Tradition "*Num Kanuma tal arus*" i.e., "after death, a pious person is told to go to sleep like a bride" (*Abwab-ul-Khabaer, Tirmazi*). The death of Allah's beloved people is in fact their meeting with Allah Almighty and therefore, termed as "Wisal" or union with Allah. What more pleasure will there be for a person having union with Allah? The reason behind holding the Urs have been to pray for "Thawaab" for the soul which is very likeable action particularly for those holy people to whom we owe so much for giving us spiritual benefits and bounties. Besides, we get an opportunity to meet other mureeds of our Sheikh which in addition to bringing good tidings and blessings, enhances our love for each other. Moreover so many Mashaikhs attend such meetings which help the seekers of Allah's love to choose a sheikh of their choice. In this way, all mureeds of a spiritual order assemble and meet one another on one fixed date in addition to offering and gifting "Thawaab" of reciting the Holy Quran and of distributing the food, to the holy person in the grave. This is why a specific date is fixed for the occasion. But why this date be the date of passing away from this world. There are certain reasons behind it which are not necessary to be revealed out.

There is a custom of "Sama" or singing in some spiritual orders which was introduced to enhance spiritual delight, ecstasy and love for Allah. This is the true picture of "URS" and there seems nothing wrong with it. In fact some Ulama have proved it through Traditions. The Hadith "*La tat khizu qabri Eid*" i.e., "do not make my grave a place of Eid or fair", creates some doubts about it. But the true meaning of this Tradition is that luxuriously decorating my grave, making it a place of merry making or holding a fair on it with pomp and show are forbidden. This is because the visiting of graves is meant for reminding, correcting and warning people of the short comings of this wordily life and not for luxurious living which would otherwise lead one to go astray from the real path. The Tradition however, does not mean that gathering on the grave is forbidden otherwise visiting of the pilgrims to Madina Munawara to the shrine of the Holy Prophet (*Sallal laahu alaihi wasallam*) would also have been forbidden. In fact, visiting of the graves, alone or in company is both allowed. Further the remitting of the "Thawaab" through reciting of the Holy Quran and by the distribution of the food (to the destitute) and the fixing of a specific date due to certain reasons, are all allowed. Regarding the objection that everybody reciting Holy Quran so loudly contravenes the Ayat, "*Wa Iza Qare ul Quran fastameu lah wa ansatu laallakum turhamoon.*" i.e., "when the Quran is read, listen to it with attention, and hold your peace, that you may receive mercy", Ulama have mentioned two things. Firstly listening to the Holy Quran after Salaat is Mustahhab (likeable action) and not Wajib (necessary) or Fard (obligatory). Therefore, it is not that objectionable if a Mustahhab is not followed, otherwise, learning of the Holy Quran by the children in Islamic Schools (where each child is reading Quran very loudly) will be objected to. Secondly, if someone believes that listening of the Holy Quran is Wajib under all circumstances, one should advise people to recite the Holy Quran quietly instead of objecting to the URS itself. The same rule applies to the reciting of the Holy Quran loudly on the "Soyam",

the Fatiha ceremony on the third day of the departed soul. One should, however, never attend those gatherings where objectionable things like dancing of girls and prostration to the graves take place.

Sama or singing, by itself, even without instruments is a disputed matter. However, the Islamic Research Scholars maintain that if it is carried out under controlled specific conditions, ensuring at the same time that no trouble will erupt out, it is allowed otherwise not. These conditions have been discussed by "IMAM GHAZALI" (*Rehmat Ullah Ale*) in "*Ahya ul Aloom*". There are also different opinions about Sama with instruments (called Qawwali). Some scholars (permitting the use of instruments) have given interpretations of instruments forbidding Traditions and have used the reasoning from "Fiqh" to support their interpretations. Qazi Sana Ullah Pani Patti has mentioned those in his magazine "SAMA". Nevertheless, all agree that certain "Aadab" (respectable behaviour) and conditions are a must which are not observed in many meetings these days. Allah did not create five fingers alike. The above Traditions, however, are "Khabar-e-Wahid" (narrated by one or two narrators from the beginning to the end) and their interpretation, though a bit difficult, is possible. Besides, these people (who attend with instruments) may be considered to be overwhelmed by ecstasy under which conditions it is very difficult to criticise them.

My way in this matter is that every year I remit "Thawaab" to the soul of my Peer-o-Murshad (Sheikh). In the first place the Holy Quran is recited. Sometimes, if the time permits Maulood Sharif is held. Then the food is distributed and its "Thawaab" is remitted. I do not do anything other than these. I never had a chance to attend "Sama", neither with or without instruments. Nevertheless, I do not object in heart to people of "HAL" (in the state of ecstasy). But to pretend to be one in that state is cheating which is extremely bad though to blame someone to be a cheater without a proof based upon Shariah is also not right. Therefore, both the opposing factions should act in the way discussed above. Those who do not participate be considered to be highly fond of Sunnah while those who participate be taken as "Ahle Muhabat" (the people of love). Do not criticise each other and try to stop the excesses committed by public with kindness and love.

If friends listen to our Mehfil-E 'Urs (from our website), they will see that it consists of Recitation of Quran Shareef, Zhikr bil-Jehar, Bayanaat, Na'at Shareef and DUA. Everything is within the boundaries of Shari'at. This kind of 'Urs is permissible. The evil practices seen in some places definitely make that Mehfil NOT PERMITTED but these examples should not be used to reject the 'Urs in GENERAL.

Chapter 5: Calling Upon Someone other than Allah

To have the real conception of this matter, one should know that there are varieties of aims and objectives of calling (someone other than Allah). Sometimes, it is to express someone's fondness, sometimes to express grief while at other times it is to send a message. Therefore, calling someone from a distance, either for remembrance, desirous of union or anxiety of separation, just like a lover calls his beloved, to give consolation to his heart, is not a sin. The example of this is the case of "Majnoon" as given in "Masnawi" (of Maulana Rumi):

"Someone in the desert saw Majnoon sitting alone in his vast barren world of grief and despair, writing letter to someone using his finger as a pen and sand as paper. When he was asked, " O, love-torn Majnoon what is all this? To whom are you writing this letter?" Majnoon said, " I am practising the name of "Laila" to give consolation to my heart."

This type of call by the Companions (*Raddi Allahu Anhum*) is found in so many traditions whose fact is known to those who made a thorough study of the lives of the Companions (*Raddi Allahu Anhum*). The other sort of calling is where the caller wishes that the called one actually hears the call. In this case, if the caller, through the cleanliness of his heart is seeing the person called spiritually, such a call is permitted. If however, the caller does not see the called one but believes that the called one will receive his message through some means supported by evidence, even then the call is permitted. The typical example supported by Tradition is the Angels take and present our Durood Sharif to the Holy Prophet (*Sallal laahu alaihi wasallam*). On the basis of this belief, it is quite in order to say, "*Asalato-wasalam-o-*

Aleka-Ya-Rasool-Allah". However, if someone calls a "Wali Allah" (Allah's friend) from a distance but is neither witnessing, nor wishing to send a message and does not have any evidence from Shariah for its means, such a call is prohibited. Such a belief is distrust in Allah Almighty, claiming of "Ghaib" (knowledge of unseen) and resembles Shirk. It is, therefore advised to refrain from such unnecessary calls. However, stereotyping it right away as Kufr or Shirk is outrageous because there is a possibility that Allah might inform the Wali Allah, believing in something which is possible is not Shirk, even though the thing which is possible may not happen. Nevertheless, the call which is in Tradition, "*Ya Ibadah Allah Aenooni*" i.e., "O servants of Allah help me", is accepted by all factions.

The above explanation is for the general public. Different conditions and rules apply to people of ecstasy for whom such an action actually becomes "Ibadah". The people with ecstasy will understand this point and will not need any further explanation. From this we get the permission of the Wazifa: "*Ya Sheikh Sayed Abdul Qadir Sheun Lillah*". If anyone considers that the Sheikh can help with the power he possesses of his own, it will be tending towards Shirk. But if the Sheikh is considered as "Wasila" (means) or these words are uttered with an empty mind considering them to carry "Barakats" (blessings), then there is nothing wrong with them. This is the true interpretation of this matter. Some Ulama forbid this sort of calling on the grounds that a lay person cannot maintain distinction between these rules even though their intentions may be good. "*Ina-mal-amal-e-bin-niyate*", i.e., "verily actions are dependent on intentions". The best way to handle this issue is, if a caller is knowledgeable, he may be considered right. If the caller is ordinary ignorant person, he be stopped if there is anything wrong in his belief in this matter. But it is not good at all to stop from the very act in all circumstances. One thing which is worth remembering and which is useful is that there could be so many situations in it. If any person is involved in wrong action and it appears certain from his circumstances that he will not give up that action, he should neither be told to stop since it might lead to trouble and enmity, nor he be left alone because it is against Islamic affection and brotherhood. He should be given permission for that action but be corrected in the things wrong in his action. With this attitude, there are more chances of acceptance. Allah Almighty's command is "*Ud ou ila Sabile Rabeka bilhikmate wal moezatil hasnate ... Sura Nahl, Ayat 125*" i.e., "O Prophet (*Sallal laahu alaihi wasallam*) invite all to the way of the Lord with wisdom and beautiful preaching".

A study of how laws of Shariah were put in practice during the early days of "Jahalia" (ignorance), reveals that the above code of conduct was applied. As far as I am concerned, it is not my practice to make such calls though in some poetic verses, overwhelmed with ecstasy, I have made some calls. Nevertheless, the attitude in this matter should be the same as in the other three matters discussed above.

Chapter 6: Second Congregational Salaat

(This is about the second congregational Salaat after the first one has already been performed in the mosque). There have been different opinions about this matter from very early times. Imam Abu Hanifa (*Rehmat Ullah 'Alaih*) does not like the second congregational prayer but Imam Abu Yusuf (*Rehmat Ullah 'Alaih*) permits it under certain conditions. There are evidences for and against this matter. There is no use dragging this discussion since one can follow any option. The best thing is to combine the statements of both factions. This would employ that if the first congregational Salaat has been missed through sheer laziness, the second congregational Salaat in such a case be regarded as "Makruh" (a disliked act) to serve as a warning (for future guidance). Those who declare such a Salaat as "Makruh" also base their reasoning on the fact that the attendance of the first congregational Salaat will be severely affected if unconditional permission is given for the second congregational Salaat. If however, due to a reasonable excuse, the congregational Salaat is missed, joining the second congregational Salaat is better than to pray alone. There is no point in stopping a person from joining the second congregational Salaat, if he is so lazy and ignorant that he gets no warning from it, rather considers praying alone as a booty, performs his Salaat quickly like hitting his head against the ground and walks away. At least he will pray his Salaat with peace and satisfaction in the congregation. Even in this matter both the factions should exhibit love and respect for each other since there are evidences in favour of both of them. In mosques, where second congregational Salaat is not allowed, do not try to hold one of your own, rather say your Salaat individually. If however, the second congregational Salaat is being held, join it and do not object to it.

The above (five) matters (discussed hitherto) involve practical activities while the remaining two are educational (and relate to belief) are being discussed in the following pages.

Chapter 7: Imkan-e-Nazir and Imkan-e-Kazab

If anyone wants to investigate these matters in details, one cannot do it without grassroots research of the underlying wisdom of the various facts relating to these matters. Since the matters are very delicate, one should believe in two things. The first is the Ayat, "*In'Allah ha a'la kule Sheyin Qadeer... Sura Nahl, Ayat 77*" i.e., "Allah hath power over all things". The second is Ayat, "*Subhan Allah he ama yasayfoon ... Sura Muminun, Ayat 91*" i.e., "Allah is free of all defects and vice". The nearest meanings (which apply here) are not to contradict one's own statement or give information about something which in reality does not exist etc. etc.

It is not our responsibility to investigate which things come under first Ayat over which Allah be considered to have the power nor about things which come under defects and vice from which Allah be considered to be free under the second Ayat, specially when the evidences are conflicting. In view of the delicate nature of these matters, it won't be surprising if discussions or investigations in these matters is forbidden. Take for example the matter of "Fate". The Holy Prophet (*Sallal laahu alaihi wasallam*) has strictly forbidden to discuss this matter because of the complications involved in it. On the same basis, when these matters are so complicated because of the opposing intellectual and written evidences, there would be no justification for permission to talk about or discuss these matters. One of my associates had a dream relating to these matters which I really liked very much. There is no other better way of resolving these matters. If, anyone has the habit of discussing these matters, one should do in privacy. If someone wants to do written arguments, it should be done through letters and not through books or magazines. If someone is very fond of writing, he should be doing in Arabic so that the general public does not get frustrated. It is imperative that these matters are not discussed in public.